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乾隆五十九年重鐫

清真大學

真回老人著

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清眞大學

眞回老人註

題綱統說

大學正宗作證之言特明主僕王大之理。

眞一

數一之殊故首明單另之一。乃造化天地萬物之

開章一句發端未有

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真主而與天地萬物無干。茲爲無始之原有也。數一乃天地萬物之原始。故能代理天地萬物。因其原始所以稱爲首僕。因其代理所以謂之至聖謂之欽差。茲爲有始之原宗。因其受命而有也。原夫清真至要必先

真主首僕分明。始能定證

獸一

數一。所謂

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眞主者
獨一而能有無不在憑首僕者
數一而受命毫無自用非比君臣父子不遇時
節聲名其實不能自主何也問有子賢于父臣
轉爲君國家成敗互相反復蓋因同類故耳至
于性命生死賢愚夭壽老幼妍媸此皆當身至
要君親略不能由天地無非蓋載況其身之外
乎須知權衡宇宙衣祿萬生惟有

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獻一。

眞主包羅當下始終。設以倫綱同類之禮。施于主僕至大之間。較之清眞豈不大相紊矣。是故主僕分明。眞數一定。然後始知明德之源。知明德之源而後明明德。明德明而後眞知。眞知而後知已。知已而後心正。心正而後意誠。意誠而後吾定。吾定而後身修。身修而後家齊。家齊而後國治。國治若

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不治由家不齊。家不齊由身不修。身不修由吾不一。吾不一由意不誠。意不誠由心不正。心不正由不知已。不知已由知不真。知不真由明德不明。明德不明由不知明德之源。不知明德之源由不辨

真一

數一。不辨

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務本窮源如此清白自未見聞

數一由不明。主僕至大之理。不明主僕至大之理。雖有萬行。何足論乎。何也。因彼根本不清。其枝節必不清矣。是故此書直指源頭。明其大本。使天下正人。不惑于岐途。不惑于疑似。而有所取証焉。須知此極大正務。爲何獻証于人。初因

兵主將已之重托。顯于天地海山。及所有諸物。皆

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天仙寤實行通于清虛濁惟人居于中是爲全備耳

珠玉喻重托即金品

緣畏懼不敢承當爲其分屬不能兼有惟有人極承此大任因其色妙兩全靈超萬品力備諸緣故耳蓋茲至理獸具正心偏則不受何也得其正者全此重托不知有已惟知有主諸緣特其護衛即若石中有玉自然體用皆得也失其正者負此重托不知有主惟知有已諸緣即其本體何異売內無珠此輩外表雖人無非名色而已豈能作証于

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除主之外就能再有

真一乎是以經云。

真主自証再無別有惟有

真主又云委實

真主于萬物皆能自証何以知其然也即如國之有君家之有長二則必亂矣其天地之廣大日月之昇沉晝夜之晦明四時之往來萬物之形狀草木之紅黃自古至今毫無更易茲皆可以証

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真主之
歎一也惟是人之作証較之諸有更加親切因人
爲萬物之果至高至貴超脫萬緣即若美人之
與鏡子美人粧飾雖多終與美人不契豈若鏡
光用以自照
聖云委實
真主造化了人然後顯于人矣其是義也哉所以
人祖首言我作証委實再無別有惟有

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證即大學本旨

真主止一無偶也我又作証。憑實

至聖穆罕默德。[譯曰聖諱曰乃]

真主之首僕也欽差也。初因

人祖之討白[譯曰懺悔原憑]

至聖之警覺。始能得悟。是故大學正宗。作証之

言。于開闊之初。本爲正教之首端也。原夫

真一

數一之機。總具于作証之我。須知形色之我。乃

名書上等關於現行宗

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人我分別之我。是爲幻我。非作証之我也。作証之我乃

真主寄托之我。是爲真我。我除斯寄托之我。本無我也。賢云。無一人能言

真主止一。惟

真主能言其止一。何也。先天之我。本無色相。作証于

真主之本然。其視聽聞言。靈明知浩。作証于

非真主之指示誰能言真一之妙豈非以主而言主也

全品重托即此

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真主之動靜後天之我。理氣兼該形神一貫。作主于

真主之作爲証

主之憑再有何事至大于此除斯三証之外。試思我相更後何有倘復更有無非新生之玷柴耳正所謂人我分別之我非作証之我也或曰何爲真主之自証何爲

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真主之極曰果萬物之極曰人

人祖之我証。蒼曰
真主自証其大能。造化了天地。自証其全品。造化了人極。天地若畫師之圖畫。人極譬美人之鏡子。無天地則不顯其大能。非人極則不顯其全品。此
真主之自証也。所以見天地足以証
真主之大能。參當體。足以証
真主之全品。故無畫師自無圖畫。非美人焉有鏡

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糊了

子此以物我之証

主也但

主之自証証

主之能命有無我之作証証我之受命終始受造

行造判若白黑若以圖畫即是畫師鏡子即是

美人愚迷甚矣是以詩云

真主垂恩總不知若非生死頓相欺試思萬事誰

能一醉夢何由妄自居似此愚狂皆緣不識

喚醒世人之醉夢破自性之愚狂

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真主之
歟一也此理不明忠亦非忠孝亦非孝雖亦竭力
盡命惜乎未悟其所以然耳果欲忠孝窮源須
衆自已之從來始悟體用之所以立也夫人乃
形神中之至精天地萬靈莫不因之而有其造
人原義本爲認
真主之
歟一顯動靜之玄機代有無之妙用承茲莫大之

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根本不明校節何益

可謂不仁乎

恩不窮性命生死之原惟念君親恩義之重其與造化君親性命生死至大之真主何有焉悲夫世人辨一不真心懷疑二昧原有之真恩拜空無與假像身立千岐心分萬派仁智忠貞宛然盡廢深可痛惜所以認一之功誠爲首務蓋辨一有三曰單另之一曰數本之一曰體認之一單另之一乃天地萬物之

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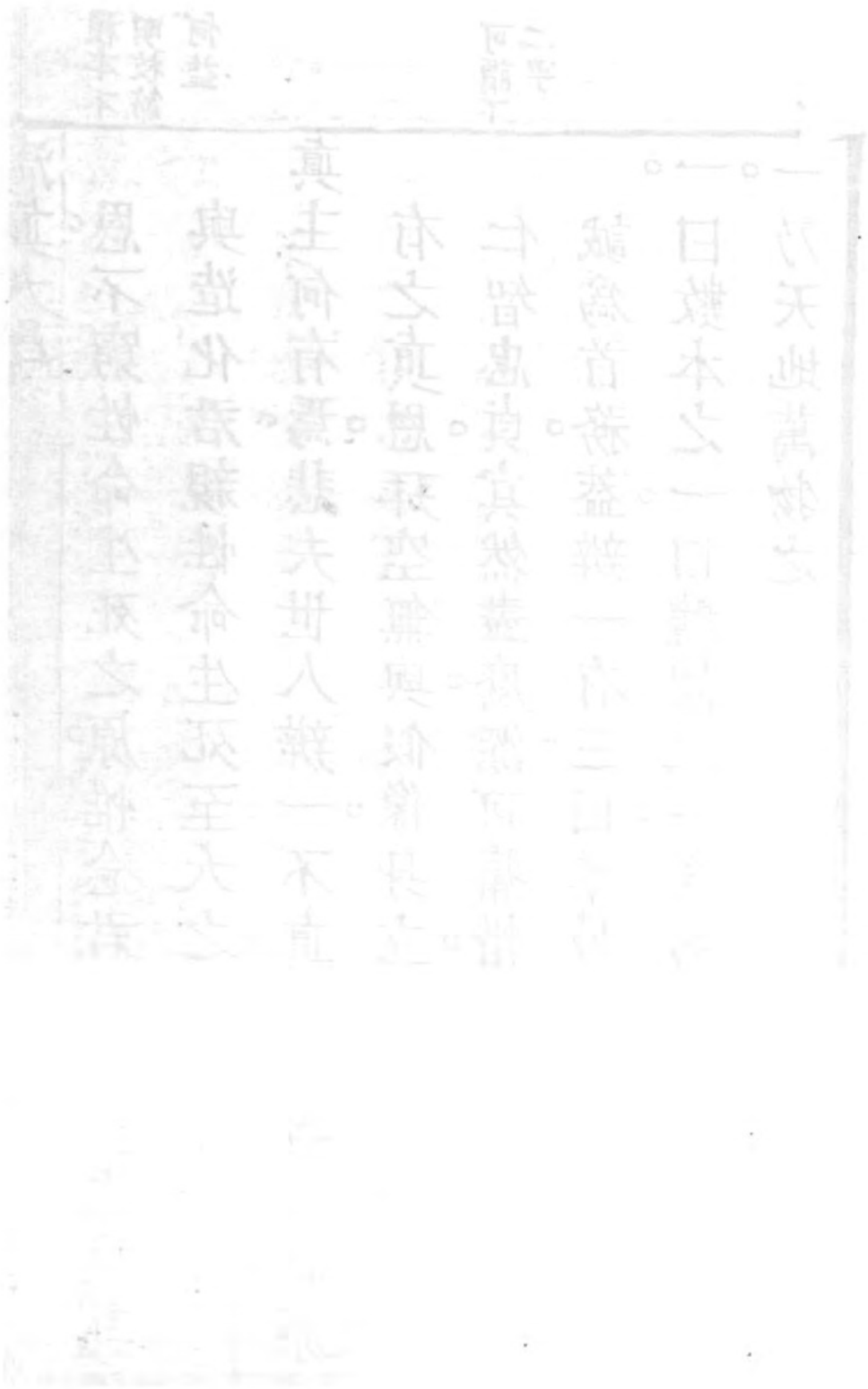

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主也。數本之一乃天地萬物之種也。體認之一乃天地萬物之果也。

真一本題

原夫成人至要萬善根由。必須首知單另之一乃。

真主本與萬物無干。而有三品作証。曰本然。曰本分。曰本爲。此理不徹。少有說悞。自不係清真人

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矣。是故明心認主。修身弘道。必須始詣淸眞正教。更期見道明賢。何也。有正教而無正人。不異日光照于瞽目。何以分其皂白。有正人而無正教。豈啻明眼步于黃昏。烏得行于正路。恐有不辨正偏。惟以他見爲見者。縱然師範言行本如筆墨。後學虛心若夫素簡。聽其訓筆時揮。文墨書之淸簡。倘有不正。豈能再素所以訪道從師。乃第一關頭。非他

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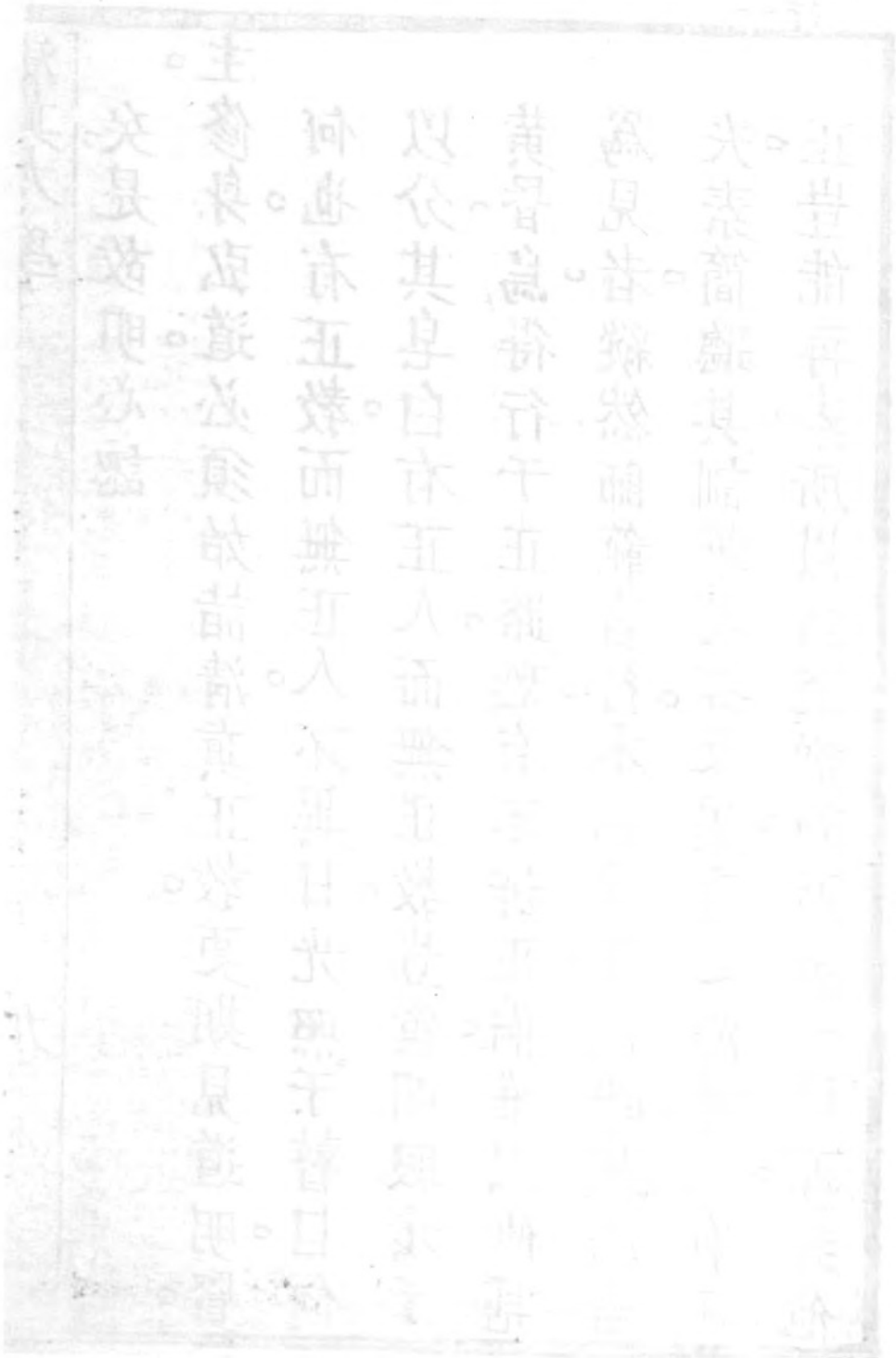

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細務切不可苟且而遂已也

本然第一章

所謂本然者原有無始久遠無終不屬陰陽本無對待

獨一至尊別無一物無歲月無方所無形相無撓染無阻礙無近遠無伴侶無比肩無如何能命有無而不落有無造化萬物而不類萬物絶無比似此

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真主原有之本然也。

本分第二章

所謂本分者。乃本然之動靜。雖長守而渾一。其理顯則不同。即

真一非干

數一。原來一。故始終

獃一。真有不落有無。原來有。故超然長有。原活不以命。總是活。故無不活。原知不以心。通然知故

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無不知原能不以助本來能故無不能原觀不以目觀無礙故無不觀原聽不以耳聽無方故無不聽原言不以舌言無拘故無不言任憑不以思要任憑故無不憑永久不以謀原永久故無不久。茲皆本然之動靜也但靜則如如不動動則紛紛不已若言其靜機無不顯若言其動未見其跡所以動靜兩忘正于本然爲作之間也須知未有天地之先

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真主要顯己之原能。遂以其原知預定當用之萬物及諸始終內外略無餘欠。毫無更易。終無一物超其要爲知能之外。非以知能束縛萬物。萬物自不能越耳。經云。

譬之魚行水裏水外無魚非水禁之不出。魚自不能越耳

真主原有

歟一本無一物與同。然後于任憑中提訓了萬物。

茲乃

真主動靜之前定也。

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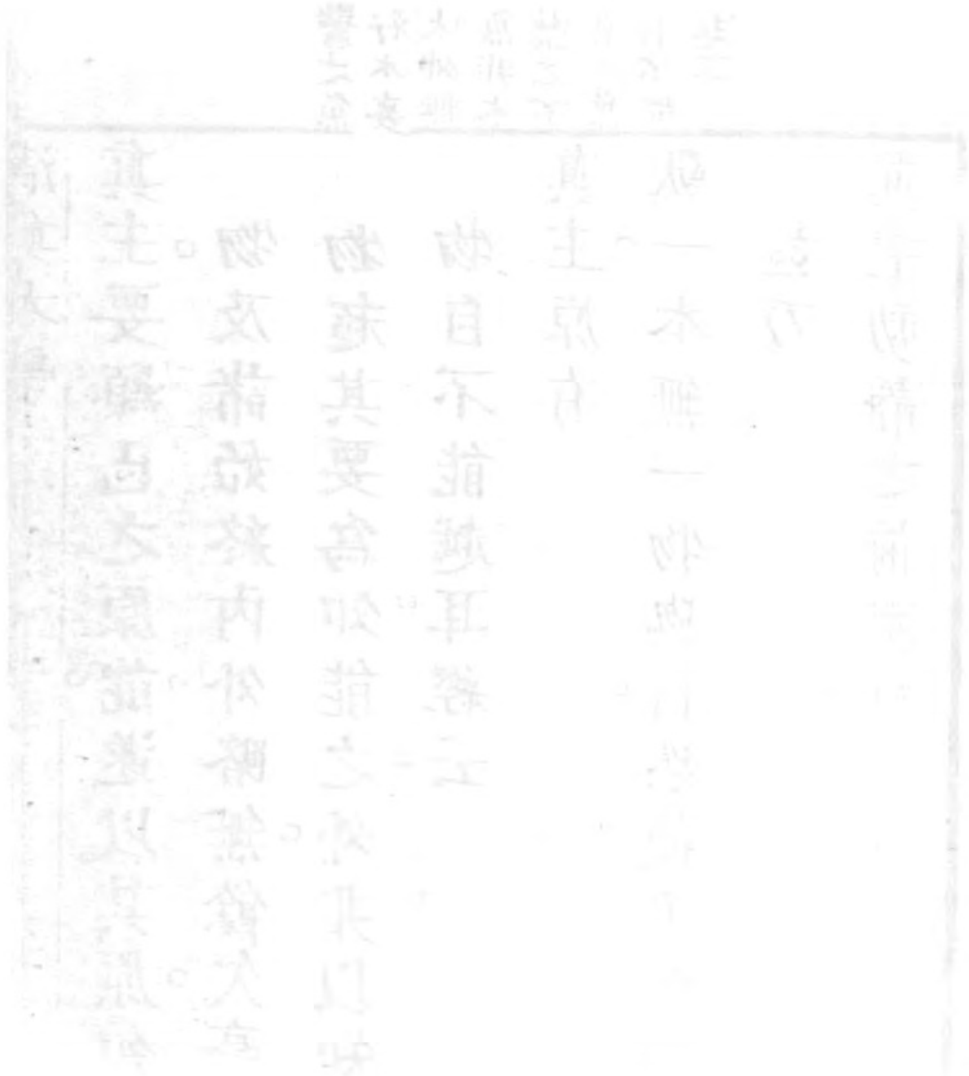

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本爲第三章
所謂本爲者乃其單另之餘總具無形之妙是
爲能有譬之墨池雖萬靈之精粹天地之文章
莫不賴于此有然後以代理之筆始發其所蘊
之理但未發之時其與
眞一不即不離分之不開合之有別中藏保養之
機已顯任憑之兆惟
主知見玆乃

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真主本爲之境界也其稱有六曰一本真宗曰四海元首曰本爲曰化源曰能有曰餘光或曰真主自然貫通圓滿安得曰餘若有所餘則真主之原有有虧矣曰因其獸一至尊原有無對自發普慈要爲萬物勅命有無任其自便此際始分體用因其發于原有是爲能有謂之餘光體用不離于何有虧所謂能有者乃能發之有若

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原一之能與之一。原有之能與之有。原活之能與之活。原知之能與之知。原能之能與之能。原觀之能與之觀。原聽之能與之聽。原言之能與之言。是故原有之與能有之中。始與物理。所以原有無起無盡。無內無外。能有則能始能終。能表能裏。此之謂也。詩云。何為水裏炎存物。水外消然便自焚中外分明同一義。還須究竟此消存其義特明

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真一無偶。然後以原知。頂定人品神仙之本來。與其護衛諸緣之所以。正于此際。始勃衆妙。與其有其色。相成全于作爲。萬事萬物本非原有。皆受命于真主保養之本然。與其本爲之動靜也。

數一本題

所謂

數一者。乃一本萬殊。即能有之首端。其稱亦不

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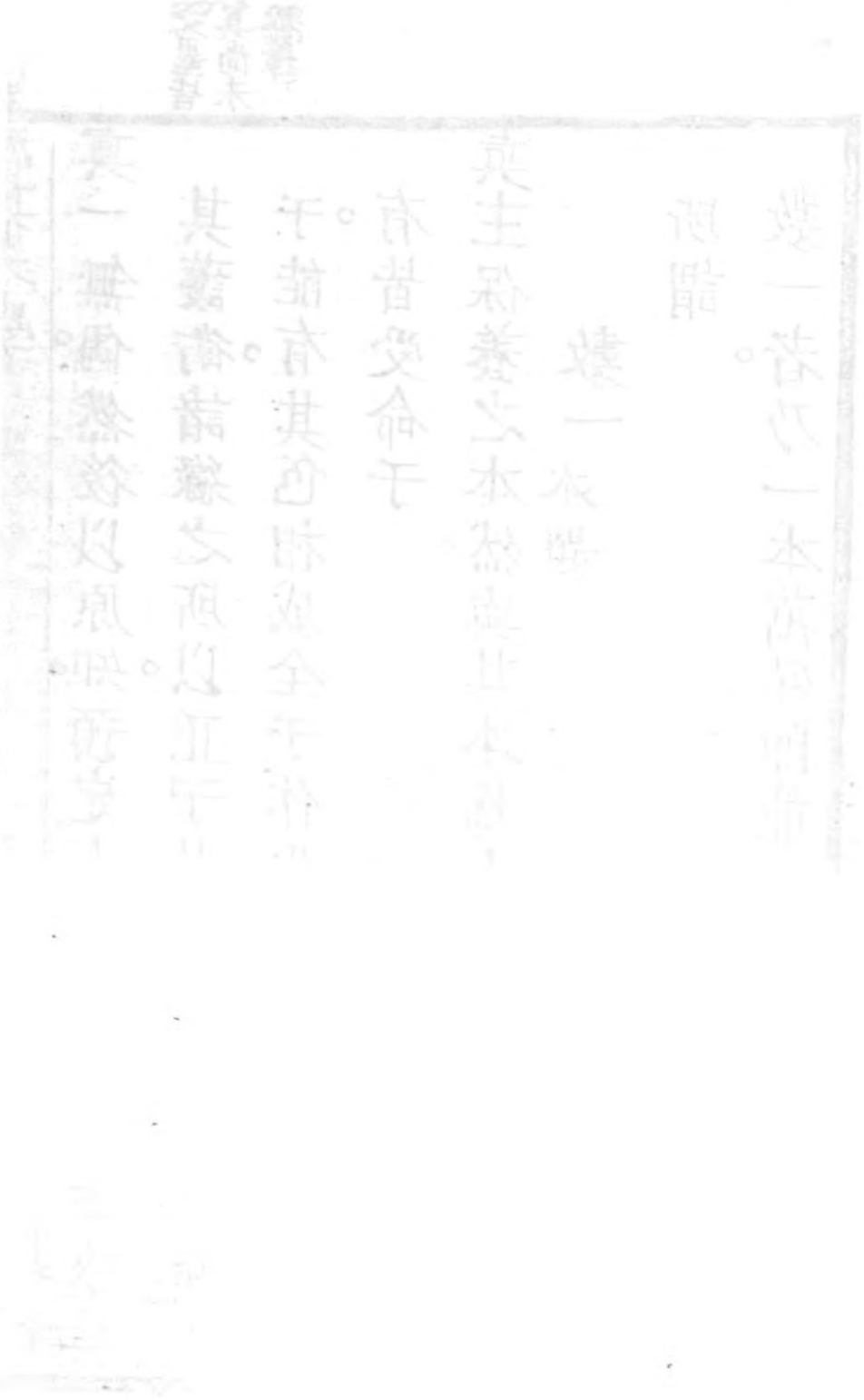

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同。曰首僕。曰元勳。曰欽差。曰代理。曰大筆。曰太始。曰首命。曰大智。曰性海。曰大極。曰大父。曰道源。曰大本。曰光明。曰靈根。曰至聖。名雖各異。其理本一。自能有之中。承命而顯。此爲萬物本原。而載萬理。斯爲無極。亦有三品作証。即元勳代理。代書是也。

元勳第一章

所謂元勳者。乃

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至聖之通稱。性命之大源。若海納衆流。何嘗溢灌。及萬川未嘗消耗。無彼無此。保合太和。是爲諸有之種子。彼所謂衆妙之門。無名天地之始者。即此斯代真主保養之本然也。

墨濃筆飽含而潤發

茲乃大筆所書之理

代理第二章

所謂代理者。乃闡發萬靈性原純粹氣本輕清。非干色有人類天仙神鬼之本來。天地萬物之

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所以皆始是時。莫不由其命令。是爲發露。此代真主作爲之動靜。若能命有無生死貴賤安危得失之類是也。須知本然之動靜長守于真一而與諸有無干。作爲之動靜顯然于萬物而有作証。皆緣自能有而發。首先乃造化也。

代書第三章

所謂代書者。乃精粹之餘。自然發露于外。名亦不一。曰數一之用。曰萬形之綱。曰天地根。曰萬

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物母曰代書曰象海斯爲太極當此之際氣未
而理微彼所謂有名萬物之母者卽此太極化
而爲陰陽統而言之乃天地析而言之爲日月
星辰水火氣陰陽化而爲萬形萬形不卽是
彼何也天地譬如一株大樹超于六合之外者
乃陰陽之根本根本自然不更囿于六合之內
者乃彼之花葉花葉自然凋謝合則滋生萬物
散則各一其性卽水陸飛行草木金玉之類惟

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理出于親筆象出于代書親筆者有始無終代書者有始有畫

人不與焉。天仙神鬼又出其次。何也。因人乃陰陽之根本。出自無形。先于諸有。開于後天。包羅終始。是爲萬物之果子。然則果子則生生不已。有始無終。存而不朽。設若前果取用後更新生。必不重復往來。莫認已前故物。正偏之別。切要在此。不可不知也。大都樹本成于果子。天地全于人才。繼命立極。綱維終始。是爲大成。茲代眞主作爲之境界。純乎動者也。故曰首僕。曰欽差。

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首僕者乃萬物之元動。無一不從其有欽差者代理人神與萬物莫不賴其提拔。誠三綱之大綱。五倫之大倫也。是以經云。能有之視池載其恩威無極之親筆顯諸性命太極之代書化爲陰陽。萬象又陰陽之描寫。茲皆顯本爲之境界者也。

體一本題

所謂體認之一者人品。其名亦不一。曰萬靈之

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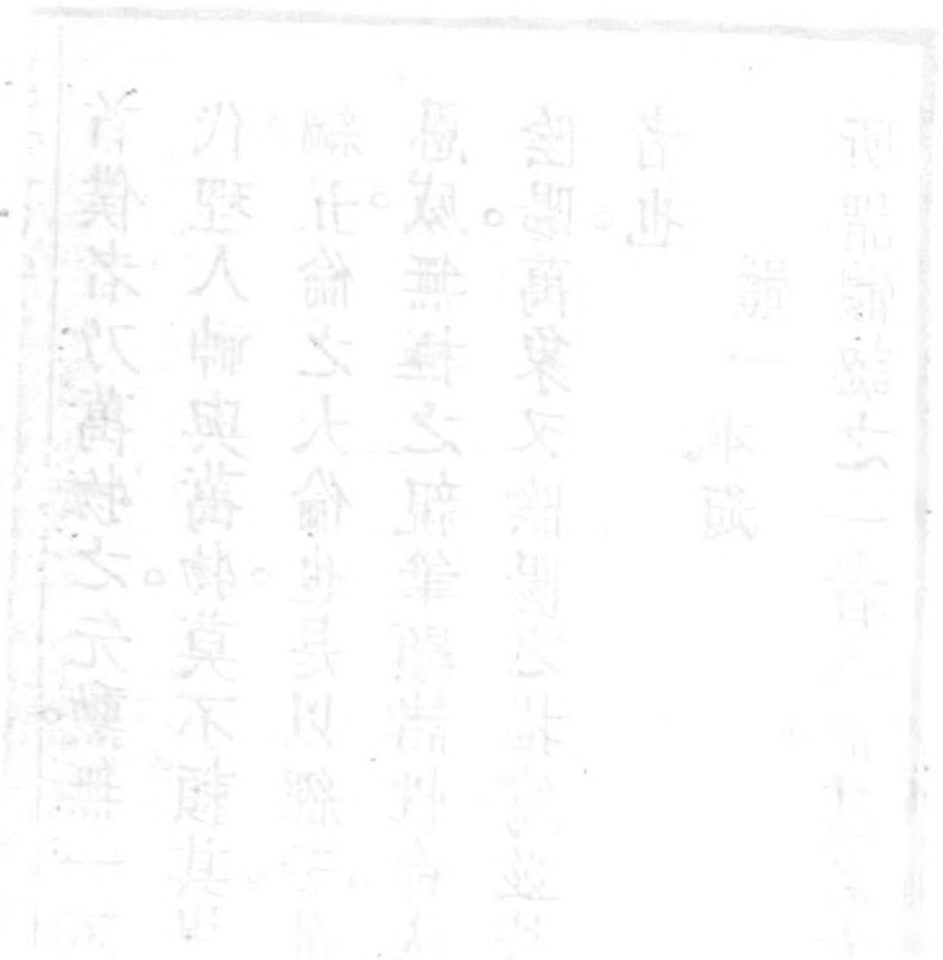

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心曰萬象之果。曰煉丹爐曰生死關。曰寶鏡。曰大成即。

真主玄機之古冊也。因彼形神兼備至高至下。無不覆載。實萬彙之至全。先天首命謂之真性體。真一之妙。後天身命謂之本性體。無極之理。陰陽合一。謂之形質體。太極之用。視聽聞言行止取授。通身百骸。莫不聽此一性。故以當體之一方可証數本之一。然后以此

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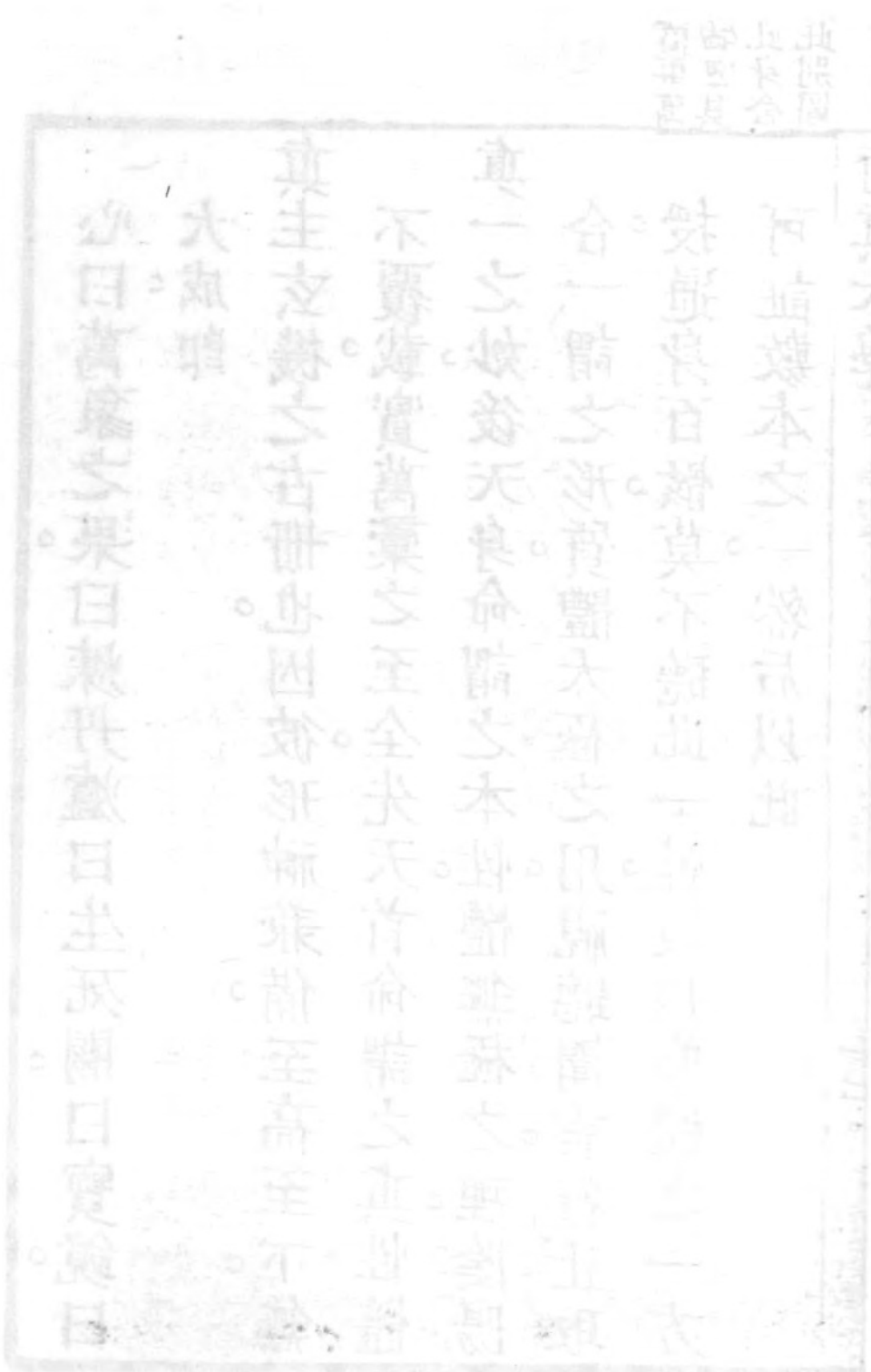
萬事萬物總具此身合此別圖



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何異自懷寶琉而轉乞食于人耳

數一始可証單另之一循次而至庶無岐悞也是以詩云一硯二池伸大筆單而雙后還歸一乾坤男婦亦如然踐跡陞堂方入室經云凡人認得自已方能証至聖而認真主亦有三品作証曰知認曰見認曰續認知認之謂明徹見認之謂親切續認之謂契合是也

知認第一章

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所謂知認者訪效聖賢之參証推詳正教之眞經譬之覩物思情故此由諸緣而體認眞主若天高地厚水涼火熱風動土寧日月往來星辰旋轉四時更替晝夜捲舒金石變化草木香顏水中鱗介陸地飛行品類各異剛柔不等多則無益缺則不備無不至當今古不更少不如是自不安妥似此至妙安排除斯眞主孰能再造茲乃自萬得一正如花葉之時惜

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乎少有所聞謂之討墨德譯曰習一到此田地惟得
其作爲之踪迹雖不拘萬實由于學學而后能
知知而后能信信而后能誠誠而后能忠忠固
不二然非有所見其實無微疑但以定立不遷
可証爲其眞知而不惑也

見認第三章

所謂見認者超脫諸緣親自經歷由已身而體
認

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真主。本因人祖化分男女。體象太極陰陽包羅天地之機。貫徹有無之妙。中藴性命知能。靈明活潑。視聽聞言。莫不至精。開乎宇宙。似此至大玄機。除斯真主孰能自有。雖功名富貴。得失安危。猶眼前世務。且一無所能。何況生死之至大乎。忽然驚悟。意轉心回。始辨新生原有。

主僕分明。蓋不由己。茲乃自二得一。妙明雖顯。未

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此爲忠孝本原世人惟知枝節情慾尚且雕魂真意豈得全已

及契合。是爲以體哈德。譯曰一到此田地。始及作爲之動靜。須知忠君孝親綱常禮義。無非浮生邂逅之酵。尚且不知有已。較之造化性命生死更與身歸長住。豈得無誠意忠貞之報。蓋因渴慕至極。偶耳得契。即若酒後無已。但有時而醒。是以詩云。酵后言行身不悟。皆因斯酒樂形神。是月光輝非衰滅。少時妝捲大明中。至此第位。正如開花成果之間。有已無已之際。最忌猛甫

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狂風必要存心保護方始頓開已障無証而見然雖此亦不二過時而然當此之際但以萬緣不染可証爲其親切而無間也

續認第三章

所謂續認者克盡偏私自見復全明德之源由無已而體認

真主蓋因自己原有始終而有來去真主本無起盡而無方所設以有始有終之人品

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而欲窮無起無盡之
真主何異子水火方圓強自合爲一局必不能也
因人之視聽知能雖能窮理格物不能了徹原
有必須已有全露始得妙明頓顯本然動靜自
此方明然后知以
主知見以
主見言以
主言茲乃自一而一謂之宅哈德特澤曰至此極

鏡垢淨則光明顯光明則萬象森然矣

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品不即不離略無自用莫不以主是爲契合皆緣後天之表裏兼精先天之本來獃露風靜水平日高雲散形神雖在動靜却一但以清淨無已可証爲其相續而渾同也賢云凡受造之新生相續于原有其新生私已之迹自無餘矣其是義也哉

至聖有云寻以眞主而體認

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種子乃一本萬殊果子乃萬法歸一

真主。若非真主。自不能認得真主。至此方始成果成人。即定一不遷而無作証也。此際方知無極先天。乃初種之時。自上而下謂之降。是爲原種。始無作証也。人極後天。乃洗灌之時。自下而上謂之昇。本因結果也。樹藏種中。果從樹顯。返本歸原。果即是種。雖然不二。實有增益。若非紅翠馨香。負此一番發育矣。原夫

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生天生地。萬事萬物。特爲此伴極大因緣。惟有人品承此重任。理當超越萬有。關頭歷盡百千危險。始得成全正果。最高無上。及無方所。終亦無証也。須知成果有三。

人祖乃萬物之果。衆聖乃人中之果。

至聖穆罕默德乃衆聖之果。到此極品方顯

人祖曾如身躰。衆聖即其肺肝脾腎。至聖又五臟中之心也。

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吃緊閒頭必要分明

真主之本然也。悲夫世人。溺此苦海。負茲重托。敗之誠不若異類矣。

總論三一兼言造化教門性命生死空無等事。

夫人之至要。當知茲純一。見一知一之間。猶人品高下之別。其中懸隔不啻霄壤。倘有不徹開係匪輕。至于

真一。

數一。體一之間。有

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主僕

聖賢至大之別。尤不可不察也。微細參之。萬殊本于一。有除斯能有之外。併無別有。故還別有豈爲一乎。悲夫世人着于萬象枝稍。昧乎眞一之有。或有論者。未經正指。終屬渺茫。惟明眼正人灼見本根。更歸原主。但

原主之與本根。必須剖析分明。何也。

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眞一單獨無偶固爲
原主數一爲萬物本根故稱大父若非
眞一豈有
數一然茲無極之
數一不是
原主而實本
原主之能有也
眞一之與能有譬如光之本體與光之光輝但光

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之本體近之則化。其光輝共之則容。是故一無所同。謂之真一。同而不凝。謂之真一。能有渾于數一。能有渾于數一之間。能有本于真一。數一顯于能有

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數一若光輝之明亮。光輝譬之御禁威嚴雖可
近侍自然惶懼。明亮若代君施政。固與常處。自
覺安逸。更增其人品。非有所缺略。此能有
數二之別也。分而言之不一。合而言之不等。其
他衆妙衆形。又本無極太極。長流活水本無更
易而澄清。皆因原有之貫通也。池塘止水定有
清濁而變化。總爲新生之拘礙也。原夫造化爲
明體用之全爲。性命更顯本然與動靜。生死辨

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太陽即數一之證諸有莫不賴

原有新生。教道指歸真正路。空無乃無邊幻海。必須期掌柁智公。仰觀天象。俯視南針。始得順流平渡。不然則覆溺矣。當知造化萬物。即如美心設玩。本爲驗人之觀察耳。須知造化不即設玩。非設玩造化不顯。設玩不即觀察。非觀察設玩。何爲能觀。不即明亮。非明亮。白不能觀。明亮不即光輝。非光輝豈能明亮。光輝不即太陽。非太陽光輝。何有大都諸品皆賴其明。不然則總

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之

無能爲矣。故云總有萬靈兼宇宙。果然無日頓成迷。噫。無日尚且皆迷。除主孰能自有是以經云。

眞主造化了爾等之形神。又造化了爾等當用之事物萬全。不等任人取擇。聖智无思。在此一舉。其形神事物雖並主預定。有先至于無極。始遍其而發露。莫不出于造化。但由其志念之自欲耳。或曰丹青特

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辨出于造物用係于人爲

畫美容而不畫醜態何如曰能美亦必能醜不然則不備矣又曰妍媸既出丹青美醜何以論物曰凡善惡之因皆出真主之造化其過與不及之取本在人之自用耳物有本末事有后先知所中節自不惑矣須知人人皆本明德而有但未見可欲之時莫不希聖希賢及見其所好方始知其真實取舍大都有人才然后有考試有考試然後有賞罰賞罰

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出于恩威。恩施于上智。威加于下愚。此自然之理也。何也。上者契合于已。遂得其喜。下者違背其命。故遭其怒。所以喜自原来。怒因后發。非爲后有也。即此便知喜怒兩端本非一理。彼此各有從来。必須微細參詳。不可粗心閱過。動靜尚有兩分。

主僕豈可同渾。少有訛悞。永墮迷途。誠可悲憫。詩云。海原清淨要爲風。波浪維持闡驚龍。普慈氏

友復叮嚀惟恐其見異

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魚創出于水水不即是魚其魚必不復成水矣

罷歇慈典。須知鱗介永遺存。又云海顯江湖海若初。江湖原本分明。海休猜此海即江湖江是江湖海自海。若水瀹竹影。其兩體無干。風弄花香。雖同而不共。即此之謂也。須知

真一能有。

數一之間有體用代理之妙。能與之有比之光明。

至聖數一譬如古鏡列

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聖羣賢乃其陪侍諸天世界是爲莊臺雖然
真主顯其全品特寄于人極其中高下尚有不等
至若異端左道不當一體相看因其迷源叛本
認性爲主形雖人類實非人矣是以詩云生死
皆緣闉
獃尊除斯至大再誰能墮及迷途惟自用頓忘
原一與初盟再若體認之一其理總具當身真性
爲光明正心爲鏡子身治卽莊臺萬物爲陪侍

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此又
數千之樣式矣然則美人不與焉故云美人歟
若孰何顏欲顯丰姿待可傳粧臺玩好工夫備
始現光明寶鏡間有等醉夢妄以美人即是鏡
光噫果如是說美人之與鏡光同鎔于爐冶共
人模範而均受磋磨其造爐成鏡者誰歟設人
中一人自稱與天子同尊遂與其抗禮其罪可
免乎況欲與造化天地人神之

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真主同為一體也。且人之稱人曰爾為我為我近有循心異說。豈特人類而已。雖飛潛動植之微。莫不與其空無之主曰爾即我我即爾耶。故云。翠竹黃花皆此性。家家處處總婆咤。果如此說。其生死窮通。安危得失。必皆由已。倘竟不然。有何可據。若非愚迷之至。那得誕妄如此耳。是以經云。

真主顯其大能。造化了天地。天地非能也。要顯自

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天地乃人能之景述人極乃全品之與位

已造化了人極人極非已也故云凡人認得自
己始能認得自己之
眞主由當身之可証也須知無黑暗不悟光明非
生死怎知眞有果能了徹生死生亦非生因其
有死死亦非死因其復生超此兩關再無生死
凡受制生死者乃衆生爲其由性命而建立不
落生死者乃
眞一爲其無起始而原有先天爲命后天爲性命

生屬于性命死

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屬于形骸性命

雖生不能任意因彼受真主之造化也

非性不離于性。命爲種子而下降。性爲果子而上昇。雖同一體。其實有異。至此方知無始之謂主。有始之謂人。是故以已受命之形神。方顯露能造生死之

真主。此至大之別也。果欲悟眞不二見性明心。契合原有。必須正教名園。始得成全正果。更期真人寶鏡。方能發露眞輝。自然照徹全品。倘遭猛霧鏡自昏沉。若遇狂風花果凋落。豈不背負其

紀霧狂風即異端左道

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成造之
原主也哉。是以經云。
真主不造人神則已。但造人神原爲認
主也。又諭于
至聖云爾豈不見那樣人麼。彼竟以自性爲已
之主也。緣夫正教有
真主之明命。
至聖之真傳德源之指引。此皆正心修身之大

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本缺一而不可也異端有詖邪之句妄迷人心習染自性之愚狂此皆昏心忘本之深根有二則不祥也須知規矩本爲方圓如式不如式乃規矩之弊規矩弊由工匠之愚工匠愚則患及羣材遺濟者終成廢物豈不痛惜也哉仰如世之功名富貴妻子交遊在正教可以爲正人守禦之方值異端可以爲愚迷攻伐之具何也正人得此遵崇大本由此世緣則脫離苦海身回

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長住遂成返渡之輕舟所以上昇于天閾愚迷得此體屢深根自爲張主妄思超脫生死任意逍遥樂而忘返轉作叛違之利器雜而不一忠孝兩傷所以下貶于地禁若非教道清眞正人明指孰能涉海而尋眞更轉身于來岸復命歸眞功垂不朽倘遭自性之愚狂難免風波之險阻如醉如夢來去皆迷罪亦無量必須意轉心回出此龍潭虎穴速整身後之行裝保護現前

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之德業庶幾不失其爲人矣經云造茲生死未
爲經歷爾等中誰爲忠信者也忝茲經義急早
回頭休推睡裏原夫性命皆
真主欽賜之白慁更與其天地之覆載萬物之培
養生死之關頭清真之教指如此磋磨總爲成
全那椿大事須當微細參詳可能自備一物非
若君義臣忠父慈子孝互相補報之比也當思
來自何方畢竟去歸何處或憑受命生死或已

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自能任意。直恐大限臨頭。利名夢醒。恩情戲散。始知萬事皆空。惟有一身業在。到此田地。愚迷悲悔。縱然泣血。有何益哉。怎能預破黃粱。現悟塵凡虛哄。擺脫世緣。一心清淨。當參眞有。最忌空無。所謂空者。以天地山河及諸所有。盡如目瞪空花。自然起滅。漫無張主。理學亦云。太虛不能無氣。氣不能不聚而爲萬物。萬物不能不散而爲氣。氣不能不化而爲太虛。又云。氷消泡散。

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打破古今迷惑
易知勿
疑空虛

依原是水。又云。浪靜水平通成一海。此皆空花之似也。據彼本是空王。任意顯身說法。不應托父母因緣。總不合空花樣式。出入產門。怎作得萬靈主宰。死生同類。不當言爲我歸尊。藏而後淨。不異好肉親傷。更又治療像而復掃。豈苦堅牆自毀。再轉重新。倫綱迥異。尋常故此君親反拜。捨身戒殺。心偏存養衆牲。陽寡陰孤。意欲絕除人類。叛違造化。反復尊卑。直須五十年來普

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世獃居禽獸。智者仔細參詳。卽此知其道矣。所謂無者以虛無爲道。茲若播糠眯目。竟欲六合易位。何也。天下莫不以眞有爲貴。以虛無爲賤。當知無始之原有至尊眞而至靈明。今以渺茫之虛無。至寶頑至卑賤而當之。可謂正覺乎。且世之聖神不能以無爲有。其虛無安得以虛無爲有也。卽如佛老乃空無之祖。其未生之前本無佛

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老然后必由其親而生之非自空無而有也雖天地萬物莫不皆然至于渾無一物之前必有一至尊原有之

真主化生之也彼更以無爲無意無辯爲教觀其著書立教豈非爲乎欲人從之豈非意乎辯天下之名理豈非辯乎其自爲相背而欲爲萬世之師謬矣夫人靈于萬物因其有心有意而欲爲能推禮義善辯是非得其正者歸真失其正

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者墮落。豈若異類不知禮義。不達是非。失之無過。得之不賞。爲其無智才也。更有渾無心意無慾無爲者。乃金石草木之類。即若利劒傷人。受傷者不損其刃。流石擊人。遭擊者不損其堅。刺棘刺人。被刺者不折其芒。因其無善惡之意。故此喜怒不加其體。爲其無知覺也。以是參之。此道之教。竟欲天下有靈之至貴。盡歸于無知之至賤。人類轉而爲異類。甚則化而爲木石。方謂

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同歸空無竟此
當知道是自在
公道何存

之至人。茲足可以証諸真有。原由於空無之謂。故云不解是非誠異類。立分真僞始爲人。尊超萬品因才智謏道無知效物宜。此其証也噫。即此隱居人神之

真主。掃除造化之權衡。倘如是道。國亦可以無君。家亦可以無長矣。且夫屋宇房廊。及諸器物之極微者。無人造作。必不能自成。其天地之大。萬物之多。果能自成乎。以是觀之。誠所謂痴人言

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夢耳。或曰
真主至公至慈。指迷歸正。更又化生此輩惑亂世
人。何也。曰。夫以瞬息浮生。欲獲無疆真福。若非
名利之風波異端之險阻。將何以建正教之洪
勳。立歸真之大節。有此則啓發奸邪之隱伏。無
此則不顯忠信之真誠。善惡由此分明。賞罰服
其心志。茲非至公至慈而何哉。緣夫正教如名
醫藥室。投之無不安康。左道若瘟疫之家。近人

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則難逃毒染。可不慎歟。須知引此二端。恐有悞落偏岐者。得聞此論。始悟諸派。泥自揣之妄也。較之此集。雖本清真。聊爲指示。若空之一塵。海之一滴。得乎正覺。堪爲引導之由。倘值異端。終無容納之所。其與飯裏啼飢。水中叫渴者。恐非寥寥數葉所能濟矣。有詩作証。詩云。認主原憑認自身。自身雖証更參窮。始終天地權衡內。生滅人神掌握中。微塵貫徹非纖細。宇宙包

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有始終皆非真羅也

羅豈巨洪玄超二極惟單另不落空無併有形又云無始無如歟一尊權領天地佛仙神成物匠人非似物化生原主本殊生得悟妙玄超宇宙纔知聲色類方形海滴空塵猶勉喻謾將藏慧演洪真

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